

AN  
ADDRESS  
IN LATIN, *A*  
BY JOSEPH WILLARD, S.T.D. L.L.D.  
PRESIDENT;  
AND A  
DISCOURSE  
IN ENGLISH,  
BY DAVID TAPPAN, S.T.D.  
HOLLIS PROFESSOR OF DIVINITY;  
DELIVERED BEFORE THE UNIVERSITY  
IN CAMBRIDGE,  
FEB. 21, 1800.  
IN SOLEMN COMMEMORATION  
OF  
General George Washington.

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E. TYPIS.  
SAMUEL ETHERIDGE.

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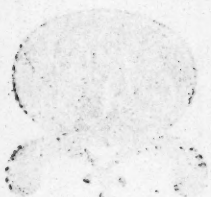
M,DCCC.

ADDRESS

DISCOURSE



George Washington



AMERICAN



*PROCEEDINGS*  
*OF*  
**CAMBRIDGE UNIVERSITY.**

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**AT a meeting of the PRESIDENT, PROFESSORS, and  
TUTORS of *HARVARD COLLEGE*,**

*Dec. 28, 1799.*

**T**HE immediate Government of the UNIVERSITY, thoroughly penetrated by that affecting event, which has so deeply impressed the public mind; and viewing it, as a proper and due acknowledgment to the Great "Author of every good and perfect gift," to take a respectful and pious notice of the recall of distinguished characters, for important purposes lent to Earth; desirous also of joining with all good Societies of men in lamenting the loss, which the Republic of letters as well, as our common Country has sustained; and wishing in particular that the UNIVERSITY in CAMBRIDGE, which, in consequence of her being situated in the first scene of the American war, first shared the protection, may not appear forgetful of the Savior of her Country and the Patron of Science;

*VOTED*, that the following exercises, being introduced and concluded with prayer adapted to the mournful occasion, and intermixed with sacred music, instrumental and vocal, be publicly performed in pious commemoration of the *singular talents, eminent virtues, and unparalleled services* of WASHINGTON THE GOOD.

An *INTRODUCTORY ADDRESS* in Latin by the *PRESIDENT*.

An *ELEGIAC POEM* in English by WASHINGTON ALLSTON, a *Senior Sophister*.\*

A *FUNERAL ORATION* by BENJAMIN MARSTON WATSON, a *Senior Sophister*.\*

A *SOLEMN AND PATHETIC DISCOURSE* by the *HOLLIS PROFESSOR OF DIVINITY*.

\* \* *These two young Gentlemen modestly declined giving copies of their performances for the press.*

## CONCIO BREVIS

A

*PRÆSIDE.*

EHEU causam lugubrem in hancce ædem conveniendi ! Quid, nisi eventum acerbissimum, omnibus publicè deflendum, cordibus imis infligere vulnera potuisset ! Video in hæc atra funebria omnium vestrum ora luctuosissima oculosque humefcentes, lachrymasque ferè effusuros, silentio tristi conversos. Hac tacitâ mæstitiâ, longè vocibus potentiore, mihi videmini dicere—"Nulla dies nobis "mœrorem è pectore demet ; nam WASHINGTON "venerandus dilectissimusque, quo nemo neque integrior esset, neque sanctior, neque spectatior, "neque desiderabilior,—Ah ! quomodo dicemus, "præcordiis intimis non penè ruptis—WASHINGTON—vixit !" —WASHINGTON fuit Pater patriæ beneficentissimus ;—Assertor libertatis incorruptus, Oppugnator autem licentiæ strenuus ;—Heros magnanimus, quo Duce, Deo favente, Cives Americani, bello difficillimo, pro juribus bonisque suis, in Britannos perfuncti, Reipublicæ foederatæ summam potestatem confecere, quæ tandem aliquando, pactis cum Britannia conventis, amplissimè confirmata est, paxque, diu petita, nostræ regioni restituta ;—Præses illustris, cui fuit mens sagax, quâ et causas



rerum et consecutiones tam clarè perspexit ut Rempublicam sapientissimè felicissimèquè gessit atque administravit ; à Patriâ quidem oculos nunquam deiecit, et cum videret bella inter gentes Europæas exorta, quæ citò multas regiones amœnas, et hominum frugumque fertiles devastârunt, inclusum penitùs in venis et visceribus Reipublicæ, sub nomine specioso animorum pro beneficiis Gallicis acceptis gratorum, periculum prospexit, atque fortis animi et constantis, nequaquam in rebus asperis perturbati, minimèque dolis insidiosis capti, curis vigilacibus consiliisque assiduis perfecit, ut natio nostra illis bellis non immiscuisset ; eodem tempore concordiam societatemque cum omnibus, quomodo-  
cunque inter se hostibus, sedulo coluit fovitque, dum ad permutationem mercium liberam promovendam alendamque incubuit : Ita omnem suspitionis causam alius alii nationi præferendæ studuit prævertere, quibus consiliis conatibusque, tam justis et æquis, quàm liberabilibus, Respublica nostra, ut plurimùm, quiete placida tranquillitateque blanda fructa est ; et quamvis multum detrimenti mercaturas mari facientibus prædationes aliquando attulère, tamen adaucta sunt commoda et publica et privata, opesque magnum crevère, et quidem profectò ad altum usque gradum provecta est prosperitas ;—Patronus literarum scientiarumque benevolus, etiam Adjutor liberalis et munificus ;—Civis, qui fortitudine, æquanimitate, justitiâ, bonitate, prudentiâ, temperantiâ, modestiâ, affectionibus domesticis, aliisque omnibus

virtutibus, quæ vel humanitatem decorant, vel societati utilitatem afferunt, ornatus fuit, et exemplum æmulationis dignissimum exhibuit ;—Cujus reverentia vero, pietasque erga Deum Filiumque Suum Jesum Christum, omnes virtutes ejus exornârunt atque coronârunt, quæ in Religione Christianâ ita positæ, intaminatis semper in terris fulserunt honoribus, et in regiones cælestes illum nunc secutæ sunt.

TALIS fuisti, O WASHINGTON venerande et dilectissime, et sicui licitum mortem evitare, tibi fuisset : Te autem ad tempus modò divino munere donatum terræ——Te non tam diebûs quàm existimatione eximiâ longé latèque diffusâ, famâ insolitâ, gloriâque rarissimâ, quibus hōnoribus terrenis vero nihil amplius accedere potuisset, Deus poposcit, resumpsit, ad sidera revocavit—tibi ipsi quidem felicissimum, Reipublicæ vero derelictæ, Patre orbatae, Ah! quàm acerbum. Dum autem hanc derelictionem tristissimam desleamus, quam animus intimis sensibus meminisse angitur, luctuque refugit, Deo luminum Patri, à quo descendit omnis donatio bona, et omne integrum donum, qui vitam tuam, utilitate refertam, tamdiu Reipublicæ fæderatæ protraxerit, gratias habendi ne simus negligentes ; nec ingrati te de lucis regnis ad hunc nostrum orbem tenebrosum redire optemus.

BEATE WASHINGTON ! vita nunc est tibi inter Cælicolas, nec tamen vita tua cessit ex terris ; nam

hæc tua vita non dicenda fuit, quæ corpore et spiritu contenta : Illa vero vita tua, quæ civium animis inhæret, quam posteritas alet atque tuebitur, et quæ vigeat memoriâ seculorum omnium. Ita civium pectora grata, cum præsentium, tum succedentium omnium tibi erunt monumenta, æreis vel marmoreis longè stabilliora, quæ non innumerabilis annorum series, non fuga temporum poterit diruere, nec ferrum nec edax vetustas abolere ;—nomenque tuum, in cordibus imis penitus inscriptum, semper indelebile manebit.

AUDITORES spectatissimi ac amicissimi,

Hujus concionis meæ ( si concio dicatur ) non fuit propositum, ut omnes virtutes varias ac sublimas resque gestas insignes, quæ per vitam eximiam nostri WASHINGTON egregii præstantissimique splenduerunt panagyri tractarem atque celebrarem. Si propositum vero, tamen debilitata salus mea infractæque vires, quodcunque fuisset ingenium, nequaquam sinerent. Pauca igitur, quæ à me sunt profata de hoc viro carissimo dignissimoque sufficiant. Aliquid autem amplius decet à nostrâ Universitate proferri, vos igitur, Alumni amati, quibus assignatum est munus Patris Patriæ benignissimi, generisque humani Amici tum virtutes inclytas, tum facinora præclara celebrandi, ita hoc præstetis, ut panegyricis vestris memoriam ejus et hancce Musarum sedem, quam in periculis protexit, honore afficiatis, eodemque tem-



pore bonam existimationem vobismetipsis acquiratis. Persuasissimum est mihi totius literariæ Societatis, quâ Gubernatorum, quâ Alumnorum sententias vos enunciaturos.—Quodcunque vero honoris plures eulogiæ, sive solutis, sive poeticis numeris exhibitæ (non paucae quidem conspicuæ famæ) nomini WASHINGTON illius boni centulissent, vel, quodcunque aliæ exhibendæ collaturæ sint, tamen confitendum est, singularem mæstitiam, morte ejus excitatam, non solum per Americam fæderatam, sed alibi etiam ubicunque gentium nuncia luctuosa pervenêre, meritorum ejus incomparabilium testimonium esse, laudationibus quæ scribi vel profari possent disertissimis, longè insignius.

THEOLOGIÆ Professor Reverende ac carissime,

DUM aliqua nostri WASHINGTON, non minùs amanda quàm miranda commemorare, tuum præcipuè est summo studio anniti cordibus nostris pietatis virtutumque ejus amorem imprimere, ut illas imitatione assequamur. Tuum est conari animos nostros ita ad cælos dirigere, ut terrenis deficientibus superna possidere purissimo desiderio exoptemus. Tua mens religiosa et sancta ad hos conatus, tam pios et sacros quàm humanos benevolosque, te spontè ducet. Nos omnes tuis suggestis idoneis et apposis, monitis opportunis et gravibus, consiliisque amicissimis atque patheticis, excitati sedulò contendamus, ut ne simus segnes sed imitatores nostri WASHINGTON assidui, et

singulorum, qui per fidem et erga Deum pietatem illam hæreditatem cælestem adiêrunt, quæ nec corrumpi potest, nec contaminari, nec marcescere, et nunc quidem populi Dei requie potiuntur. Ita enim amplè subministrabitur nobis introitus in æternum regnum Domini nostri et Servatoris Jesu Christi—Regnum illud beatum, ubi omnis lachryma ab oculis nostris abstergetur, et mors ampliùs non existabit, neque luctus neque dolor, at conjunctis et confociatis cum myriadibus Angelorum, spiritibusque innumeris Justorum consummatorum, nobis Deus et Filius suus vultu benigno semper affulgebunt, atque vitam puram et non marcentem, gaudium sincerum et ineffabile, felicitatemque integram et perfectissimam ex copiâ suâ impertientur in secula seculorum.

FAXIT Deus, ut hæc beatitudo nostrum omnium sit hæreditas per merita Jesu Christi !

## A DISCOURSE, &c.

WHILE the American Family, in one great funeral procession, is mourning its deceased Father ; while every description of its members is emulous to honor him by a tribute as various and unrivalled, as his merits ; this antient University, who was an early witness and subject of his protecting virtues, now presents at his tomb her humble, yet fervent oblation. Led on by our respected Collegiate Head, we have paid to departed worth those Academic honors, which Elegiac Poetry, Music, and Eloquence could bestow. It remains that we hallow and consummate our offering by those moral and religious sentiments, which the word of God and a corresponding act of devotion are fitted to inspire. Such sentiments peculiarly become the profession of the speaker, the character of a Christian Seminary, and the preeminent virtue of the MAN, we deplore.

THE records of frail and uninspired mortals have in vain been searched for a complete Archetype of our illustrious WASHINGTON. So finished a copy was evidently borrowed from a higher original. It was the image, as well as production of HIM, who is the great Exemplar and Source of perfection.



Indeed every degree of excellence in a created mind is at once the offspring and likeness of INFINITE INTELLIGENCE AND GOODNESS. Yet certain personages have occasionally adorned the theatre of our world, who have been extraordinary ministers and representatives of Deity. To such characters divine inspiration, as well as human sentiment and feeling, applies the glorious epithet of GODS UPON EARTH. While the justness of this application, in the present instance, is attested by an admiring world ; the sudden removal of the object admired qualifies our respect for his greatness by the impression of his frailty, and forbids our deifying the creature at the expense of the Creator.

To add light and force to these sentiments, let me call your attention to that declaration of the MOST HIGH respecting his political Vicegerents here below ;

*I HAVE SAID, YE ARE GODS ; BUT YE SHALL DIE  
LIKE MEN.*

I HAVE SAID, YE ARE GODS. The name GOD usually denotes the underived and all perfect Being, possessing unlimited power, understanding, and benevolence ; whose infinite greatness imparts light, strength, and majesty to his goodness ; while his unbounded goodness gives equal beauty and dignity to his greatness. The union of both qualifies and engages Him to promote his own glory in

connexion with the highest good of that universe, which the same attributes called into existence. Since the character of the SUPREME DIVINITY thus combines the greatest ability and disposition to communicate happiness with the regular and constant exertion of both ; the title of GODS, by a bold and significant figure, is conferred on those subordinate beings, who inherit from Him large portions of these Godlike qualities, and employ them for the divine purpose of extensive good. Thus celestial principalities and earthly rulers are styled GODS, because their inherent or delegated powers, their allotted or actual services, peculiarly represent the majesty and beneficence of the MOST HIGH. When this character is given to men in dignified stations, it imports that both their duty and glory consist in co-operating with the design, imitating the purity, and reflecting the lustre of the divine administration.\*

IN this view, what human being, not assisted by miraculous interposition, ever possessed a higher claim to this distinction, than our departed Bene-

\* I AM sensible that as the Hebrew word, translated GOD, strictly denotes the *power* and *authority* of the Most High, rather than his whole character ; so the same title, when given to rulers, may primarily refer to that portion or image of divine power, with which they are invested. But as the omnipotence of the Supreme Ruler is ever employed by goodness, and governed by rectitude ; so his viceregents fulfil the object of their commission, and the true import of their title, only by copying the moral character and measures of their SOVEREIGN.

factor? The union of his intrinsic qualities and destined services fills our imaginations with an idea so august, that a minute detail would but diminish its splendor and force.

You will not expect from the speaker, especially at this late hour, the needless and presumptuous effort, to do justice to a character, on which the best resources of American gratitude, genius, and taste, have already been exhausted. Nor will you look for a vain attempt to rouse, in any high degree, those poignant sensibilities, which, after repeated and forcible exercise, have been softened by the kind hand of time into mournful resignation. The subject and occasion however demand a sober and instructive application of our inspired motto to the life and death of our beloved Patriot. If, in this application, we sometimes adopt the bold, but warranted style of the text; you will consider us not as paying divine honors to WASHINGTON, but as chiefly aiming to glorify the SUPREME RULER through the medium of his favorite Minister.

It was the high destiny of WASHINGTON, to be selected in the counsels of Heaven, as its leading agent in the most glorious and beneficent work, which perhaps was ever accomplished in the political world. This peculiar allotment gives him a marked preeminence in the annals of human greatness. Though existing or future Patriots may possibly



rival him in other respects; yet to him was eminently consigned the province of severing the new world from the old, and of erecting the former into an independent, stable, and glorious fabric of liberty and happiness.

THE same UNERRING WISDOM, which had appointed him to this work, gradually ripened him for its execution by a nice adjustment of his birth and education, of his bodily and mental constitution, of his early fortunes and pursuits. In these previous steps we recognise the same invisible Hand, which by similar arrangements prepared the antient Deliverer and Lawgiver of Israel for the great scenes of his public life. In the bodily constitution of our Hero were united a vigor, firmness, and dignity, which at once represented and supported the energy and greatness of his mind; and which seemed to designate him for high command and arduous enterprise. His intellectual furniture combined a clear and comprehensive understanding, a correct and cultivated taste, a prompt and retentive memory, a sound and deliberate judgment. He conceived and expressed his sentiments with justness, precision, and strength. He formed and executed his plans with circumspection, policy, and vigor. The productions of his pen were uniformly excellent. They furnish an eminent model of chaste and perspicuous, of concise and elegant composition. Their matter and style are ever appropriate to the subject and occasion. They exhibit, in the most unaffected and diversified

manner, not only the inexhausted resources of his genius, but the steady and elevated goodness of his heart.

As the greatness of GOD, rightly understood, involves, and indeed is principally formed by infinite RECTITUDE; so his departed Minister was chiefly ennobled by the majesty of his virtue. His avowed and sublime principles of morality and piety enlarged his understanding, and exalted his affections. They originated some of his great qualities, and imparted direction, vigor, and beauty to all. They supported a constant propriety and dignity both of sentiment and action in his individual, domestic, and public capacities. His unusual command of appetite and passion made the serenity, clearness, and uniformity of his mind resemble those of superior beings. His investigation, discernment, and practical observance of truth, rectitude, and honor were never known to be either obstructed by pleasure, relaxed by indolence, disturbed by resentment, controlled by fear, intercepted by interest, or borne down by ambition. In short, the splendor of his character arose, not so much from the striking predominance of any one virtue, as from the singular union and culture of all, and the wonderful adaptation of his leading moral qualities to his peculiar and arduous situations.

THIS bright assemblage of virtues strikes us with less astonishment, when we add that their possessor

was, both in faith and practice, a CHRISTIAN. Whatever influence we ascribe to the peculiar structure of his mind and his polished education ; yet as Christian principles were early interwoven with this structure and education, they must, under the divine blessing, have principally contributed to his excellent character. Agreeably, in his circular letter at the close of the revolutionary war, he ascribes the meliorated condition of mankind "above all  
 " other causes, to the PURE AND BENIGN LIGHT OF  
 " REVELATION"; and earnestly prays that GOD  
 " would most graciously be pleased to dispose us all  
 " to demean ourselves with that charity, humility,  
 " and pacific temper of mind, which were the characteristics of the DIVINE AUTHOR OF OUR  
 " BLESSED RELIGION ; without a humble imitation  
 " of whose example, we can never hope to be a  
 " happy nation." When we compare this solemn testimony in favor of the Gospel with his exemplary regard to its public institutions, and his uncommon display of its excellent spirit ; can we avoid the conclusion, that his eminent character was chiefly produced by its heavenly doctrines ; by " a humble imitation of the perfect example" it proposes ; and above all, by the gracious and promised influence of its " DIVINE AUTHOR ?" Well may he be ranked among *earthly Gods*, who to other great accomplishments united a "humble," yet near resemblance of HIM, who is the standard of human perfection, and the EXPRESS IMAGE of divine glory.



THE Author of nature and grace, having thus prepared his chosen servant, by enduing him with a large portion of internal greatness, at length by his providence raised him to a corresponding sphere of external dignity. The voice of God, speaking in the unanimous appointment of a great and enlightened people, created him their military Leader, and afterward their political Head. He accepted and fulfilled each of these appointments with a spirit of humility and disinterestedness, of patriotism and devotion, which consecrated all his virtues and energies to God and his country. To the Godlike, but hazardous purpose of saving and blessing his nation, he readily sacrificed his comfort and interest, and cheerfully offered his reputation and life. His spirit and conduct, in pursuing this object, uniformly comported with its excellent nature.

AMID the singular discouragements and vicissitudes of a long, fluctuating, and distressing war, his mind, leaning on its own greatness, on the purity of his motives, the rectitude of the cause, and the approbation of his GOD, seemed to gather strength from surrounding weakness, courage from danger, and hope from despondency. Happy in his conscious integrity, and alive only to his country's interest and honor, he anxiously covered her infirmities and perils even from her own view; he resigned personal character and feeling to her credit and welfare; he enlivened her confidence, and repelled her foes, by needful but feigned appearances of strength, and

prospects of victory. While we trace his military career, we admire that uncommon and diversified greatness, which could at once conceal and varnish, endure and surmount, yea finally bend to the public good, so many circumstances of perplexity, alarm, and disgrace. We admire that greatness, which effectually influenced the civil authorities, while it yielded them the most delicate respect and the firmest support ; which animated the great mass of the people, and upheld the national Union, without ever stepping over the line of decorum or official propriety. We venerate that controlling genius and virtue, which from raw, shifting, and discordant materials, and amid the most trying and obstinate difficulties, could create and harmonize, encourage and protect the armies of our infant nation ; and which, under the visible auspices of an Almighty Leader, conducted them through a great and terrible wilderness to the promised land of triumphant freedom, peace, and independence. We reverence that sublime spirit, which, at the close of the War, spurned the allurements of empire, and crushed the embryo of rebellion ; and which, after giving its excellent parting advice and benediction to the beloved soldiers and citizens of America, exemplified to the world the precious maxim, that true ambition and glory are completed in humble and disinterested virtue.

In a word, the character of our Hero seemed to border as closely on perfection, as human infirmity

would permit. Its multifarious and exquisite texture was admirably fitted to his destination. The God of *Washington* and of *America* appears to have united in him those seemingly incompatible virtues and talents, which had been singly distributed among preceding Warriors, because their combined efficiency and example were eminently required, to form a lasting center of union for our nation ; to support the interests, and retrieve the honor of our degraded nature ; and to instruct mankind in that true heroism, which liberty and Christianity alone can inspire.\*

THE *political* character of WASHINGTON is too fresh in your minds, to need a particular delineation. You remember, you still feel the universal transport, which hailed him as our first Executive Magistrate. You recollect with exultation the pure and sublime maxims, on which he founded his auspicious administration, and the steady magnanimity, which marked his adherence to them. While such maxims and conduct reflected equal honor on his understanding and heart ; while they illustrated the transcendent beauty and dignity of CHRISTIAN POLICY ; they gave, at a critical period, the most salutary direction to our new political machine, and afforded a

\* THE singular trials, virtues, talents, and services of our Hero, during the late war, are best seen in his *Official Letters*. These, compared with his conduct, display an unparalleled union of coolness and animation ; of caution and vigor ; of modesty and decision ; of philanthropy and bravery ; of humility and ambition ; of comprehensive discernment and patriotic ardor ; of prudent, yet heroic patience and enterprise ; of fortitude in distress, moderation in victory, and equanimity in all the changes of fortune.



precious example to all succeeding patriots. Who can fully estimate the mass of public good derived from a magistrate, whose name reconciled the clashing views and feelings of party ; whose sanction enforced a system of needful and just, of liberal and vigorous measures ; whose comprehensive mind rose superior to the selfish and subtle policy of his native State, and to every local and partial consideration, and equally cherished all the members of our complex Republic ; whose enlightened and vigilant zeal constantly superintended both our internal and external interests, and at a very delicate crisis not only placed, but steadily kept us on the high ground of pacific, independent, and prosperous neutrality ? How great was that spirit, which, like a majestic rock in the ocean, stood firm and lofty on its own base against the dashing billows of domestic and foreign opposition ! How glorious was that character, which, amid the mutual rage and crimination of parties, extorted a universal testimony to its own undeviating integrity ! How amiable and dignified was that policy, which, while it courted and attentively weighed every decent expression of public opinion, and gratefully enjoyed every mark of popular favor, could calmly sacrifice both to conscious duty and the national interest !

In a word, the conduct of our late President was a humble and visible representation of the Divine Government in the uniform purity of its principles, measures, and objects. He approved himself the

Vicegerent of God by his profound wisdom, impartial justice, unsuspected uprightness, and steady consistency ; by his disinterested and universal love ; by his intense, unwearied, and successful exertions for the common good.

IN the course of his public life the SUPREME DIVINITY delighted to honor him by affording opportunity to exhibit with advantage all his talents and virtues ; by leading him to a happy use of such opportunity ; and by crowning his energies with signal success. What the Romans called *felicitas*, and Christians style the BLESSING OF HEAVEN, remarkably attended him, especially in cases of unusual importance, embarrassment, or danger. In these instances, a guardian God appeared to watch, with the most tender solicitude, over his counsels, actions, and fortunes ; protecting him from every weakness or contingency, which might either defeat his projects, or tarnish his glory. With respect to him, Providence seemed to say to misfortune and to malice, TOUCH NOT MINE ANOINTED, AND DO MY SERVANT NO HARM.

CORRESPONDING with this divine patronage were the tokens of human confidence and admiration. With respect to these, this favorite of Heaven was a matchless, though distant Representative of HIM, who claims the unbounded confidence and admiration of the universe. To borrow the words of PRESIDENT ADAMS at the commencement of our

federal government—"If we look over the catalogue of the first magistrates of nations, whether they have been denominated presidents or consuls, kings or princes ; where shall we find one, who has so completely united all hearts and all voices in his favor ; and who enjoyed the esteem and admiration of foreign nations and fellow citizens with equal unanimity ?" The same well informed and excellent judge both of men and things, though himself the first in station, and ranking high in the public esteem, yet with equal sincerity and greatness of mind pronounces his departed brother "the most illustrious, admired, and beloved personage, which the country ever produced."

THIS preeminent glory was exceedingly heightened by the temperate sensibility, with which it was received and supported ; by the disinterested and patriotic use, to which it was applied ; by that unaffected piety, which constantly transferred to the Deity the honor of all our national blessings, and devoutly resorted to Him for their continuance ; by that oppressed modesty, which a second time eagerly withdrew from the gaze of public admiration to the shade of rural retirement ; and by that enlightened paternal affection, which on retiring bequeathed to America and the world an invaluable treasure of political and moral wisdom.



BUT the climax of human greatness was not yet completed. In the evening of a long, toilsome, and glorious day, he again dutifully resigns his comfort and fame to the anxieties and contingences of a military employment. He descends from the honors and habits of our first citizen to a subordinate station. He supports and even enjoys the elevation of the Man, who had long occupied under him a secondary department, and lends to his great measures his own important approbation and efficiency. How magnificent the spectacle ! How inestimable the example ! How inspiring the event ! On this eminence he stood, when like Moses on the top of Pisgah, he was suddenly translated, as we all believe, to celestial and eternal honors.

THIS event, so mournful to our world, realizes to the utmost that dark shade in the portrait of earthly Gods—BUT YE SHALL DIE LIKE MEN. Death shall reduce you to a level with vulgar mortals. Ye shall die, not as the beasts that perish, but, like other men, as accountable and immortal beings, who must inherit the just and everlasting recompense of their present conduct.

THY death, O virtuous sage, has indeed linked thy fate to that of mortals. Yet thy dying, as well as living greatness, has raised thee above the ordinary level. It has proclaimed thee a Christian Conqueror. It has visibly exemplified and sealed thy

future glory. It has consecrated thy character, instructed thy fellow men, and honored thy God.\*

Do any ask, why those, whom God himself has thus exalted, are subjected to the same lot with the meanest and even vilest of our race? The answer is, the former, as well as the latter, inherit both the moral and physical causes of death. These causes, by a just and necessary influence, terminate in dissolution. This catastrophe cannot be prevented by the greatest combination of courage and policy, of power and fame, of virtue and usefulness. It cannot be averted by the united prayers and tears of a nation or a world. The moral good, which this allotment is fitted to produce, is beyond calculation. A serious prospect of death and its consequences teaches those, who are called gods, a sober estimate, a virtuous and beneficent use of their mental and exterior dignity. It instructs them to erect the fabric of their greatness on the broad and durable base of superior goodness; which alone can give them peace in death, and glory beyond it. It teaches the multitude to regard the higher powers with a veneration and confidence, tempered by

\* No judicious reader will understand the above expressions, as implying that *mere* fortitude, or even transport in the hour of death, is a certain evidence of vital christianity, or sure pledge of future felicity. This would be a very loose and dangerous assertion. But such dying composure, as our WASHINGTON exhibited, when *preceded by such a life*, a life too expressly and uniformly governed by the principles of revealed religion, may well be styled christian magnanimity; and to the eye of faith and charity it appears the harbinger of celestial glory.

sympathy and candor for their human imperfections and burdens, and by a solemn sense of their uncertain continuance and approaching fate. As the expected removal of the great ones of the earth is thus pregnant with useful instruction, so their actual decease fulfils the most extensive purposes of good. It arrests and consigns to merited infamy and punishment, those baleful monsters, who, by abusing great powers, have corrupted, oppressed, or desolated the world; and whom the arm of human justice was unable to reach. It transplants to a happier region those eminent ministers of Divine Goodness, whose talents, virtues, and services could not be fully matured and rewarded in this inhospitable and unthankful world. It advances them to spheres of employment and fruition, equal to their sublime capacities and dispositions, suited to their peculiar geniusses and habits, and forever enlarging with their active and immortal spirits.

WHILE the death of the great and good thus enhances their dignity, happiness, and usefulness in the empire of JEHOVAH; it impresses many excellent lessons on the surviving inhabitants of the earth. Let me briefly apply this remark to the present occasion.

By suddenly removing from us such a man, as WASHINGTON, at a crisis like the present, how forcibly does the Supreme Ruler teach us his own



SOVEREIGNTY and INDEPENDENCE, and inculcate the duty of implicit and entire *submission* to his disposals ! How pathetically does he admonish us of the vanity of human glory and dependence ! How earnestly does he call us to seek and confide in a FRIEND, who can never forsake us ! How solemnly does he exhort us to shew both our piety and patriotism by securing to our beloved country and posterity his own almighty and unfailing protection !

WHEN persons uncommonly estimable and greatly beloved ascend from earth to Heaven, how strongly are our affections carried upward with them ! How powerfully are we incited to prepare for a speedy and everlasting junction with such great and virtuous spirits ! With what rapture do we anticipate the day, which will unite us to their society ! What sublime ideas do we form of that world, which is their native element, their eternal home ! These impressions are greatly heightened, if such characters rise to that invisible abode in the vigor of their endowments and services, while their glory is fresh and complete. As their removal amid such circumstances forbids the supposition, that virtue and ability so strong, progressive, and useful are suddenly extinguished ; so it impresses a peculiar conviction both of the reality and excellence of their future destination. In this view we perceive a special beauty and utility in the sudden translation of ENOCH in the midst of vigorous piety and goodness ; in the departure of MOSES, while the force and patriotic

exertion of his bodily and mental energies were as yet unabated ; and in the exit of WASHINGTON in the full splendor of his talents, virtues, and fame.

WHAT then remains, but that we celebrate the ILLUSTRIOUS DEAD with that grief and joy, humility and thanksgiving, emulation and improvement, which such a life and death are fitted to produce ?

LET our sorrow and mutual condolence bear some due proportion to the greatness of our loss. Let us mourn the heavy bereavement, which liberty and order, science and religion, America and the world, have sustained by the death of their common Friend and Protector. Let us respectfully sympathize with our President, who has lost his early brother and firmest support ; with our federal government, which so greatly owed its existence, preservation, and success, to the name and efficiency of WASHINGTON ; with the American Union, which, in critical periods, found him its chief and effectual cement ; with the military forces of our country, of which he was the directing and animating spirit, while his single presence and reputation surrounded us with walls and bulwarks,

AMID numberless objects of sympathy we see ONE, which rivets and almost appropriates our respectful, our tenderest grief. THE WIFE OF WASHINGTON ! What a charm does that sound convey ! Disconsolate, yet dignified woman ! We love and revere

thee, both for thy own sake, and for the sake of thy departed Husband. His soul, while he lived, was divided between thee and us. He was equally amiable, as thy Partner and our Benefactor. We thank thee for thy soothing attentions to Him, while wearing out his life for us. We thank thee for thy tenderness and greatness at his death. Thou hast indeed profited by his example. In thee America still sees and embraces her WASHINGTON. May the sublime idea of his past virtues and present reward ; may the tears and eulogies of grateful millions ; may the peculiar presence of his and thy God ; may the dear hope of shortly rejoining him in his glorified state, descend into thy afflicted heart, as the refreshing dew on the mountain of Zion !

WHILE we thus lament our deceased Patriot ; let us notice, with pious humiliation, the rebuke of Providence in suddenly withdrawing so great a blessing ; and acknowledge, with penitence, that national ingratitude and guilt, which had forfeited its continuance. Let us view, with awful concern, the gap, which this event has opened for the entrance of public calamities ; and the dark presage of impending judgments, which Heaven seems to exhibit by recalling its beloved Minister.

At the same time let our tears be intermixed and ennobled by that sublime spirit of gratitude and joy, which the dignity of the occasion requires. Let us exult in the thought, that our nature and our country,



that our government, liberty, and religion have been adorned by so distinguished a Subject and Patron. Let us draw fresh materials for patriotic triumph and religious thanksgiving from every page in the history of WASHINGTON; and from every benefit, which Heaven has conferred upon us, and bequeathed to our children, through the medium of his services, writings, and example. Among the innumerable sources of consolation and praise, presented by his life, let us gratefully adore the divine goodness in protracting it to a vigorous, useful, and honorable old age; in protecting its decline from that abasement and obscurity, in which the fun of human glory so frequently sets. Let us give thanks, that a body and mind so energetic and noble were not doomed to long disease and pain, to mortifying inactivity and dotage; that the last stages of so glorious a life were attended with no circumstance, which in the least diminished its splendor; that our beloved Patriot did not fall, as many great and good men have done, by the hand either of foreign hostility, or of domestic envy, ingratitude, or treachery; that his death, though kindly sudden, did not deprive him of the honor, nor the world of the example, of a rational and glorious triumph over the king of terrors. Let us devoutly glory in the thought, that our great Countryman was lent to mankind, to instruct them both how to live and how to die; that, while his spirit still lives to itself, to the Universe, and to God, he also survives on earth in his excellent pattern and counsels, in the fruits of his labors, the

affections of his country, and the records of immortal fame; that this his surviving existence is our peculiar and unfading inheritance; that its blessed effects will, we trust in God, be successively propagated from age to age, and thus continually add fresh glory to his memory on earth, and to his spirit in heaven.

WHAT matter of thankful joy, that in addition to the other means of education, with which this age abounds, Providence has opened to our children a volume so pure and instructive, as THE LIFE OF WASHINGTON ! Ye American PARENTS, and TEACHERS of youth ! Study this volume ; become masters of its important contents ; transcribe them into your own hearts and lives ; and thus convey them with happiest effect to your children and pupils. Often lead them to the tomb of their venerable Father, and say ; ‘ Here lies the Man, who loved liberty and his country ; who loved us and you far better, than his own comfort, reputation, and life. Here sleeps the Hero and Statesman, whom your GOD and the GOD of your Fathers raised up and singularly qualified to be our successful Leader both in war and peace. Here rests the Citizen and Christian, whose piety and morality solicit universal esteem and imitation. Read then his history, and learn to believe in Providence ; to be thankful for its favors ; to admire and emulate its virtuous and illustrious Agent !’

ESPECIALLY let the youthful Votaries of the liberal arts honor their deceased Patron, not merely by fervent celebrations, but by correspondent practice. The Man, whom we commemorate, though formed to be great without the assistance of public education, was yet a liberal possessor and friend of science. He protected this University from British spoilers. He gave it his warm benediction, when, as our common Father, he made his visit to the Eastern States. He fervently recommended the interests of learning to the national Legislature. While living, he cherished literary Institutions by his bounty ; and at his death appropriated large legacies to the support of several Academies, and especially of a central COLUMBIAN UNIVERSITY. His reasons for this last devise display a mind so correct, patriotic, and noble, as must greatly recommend him to the friends of learning and of America, even though his favorite plan at present be thought inexpedient. I need not add that his attachment to science and her children has been warmly reciprocated. The Sons of this our ALMA MATER have long dwelt on his name with filial, unabating rapture. They have loaded his natal Day with their united blessings. They have eagerly decorated our exhibitions with his laurels. The Muses have never tired in singing his praises. The anniversary of his birth again approaches. "But ah, how changed !" It is shrouded in sackcloth. Its joy-inspiring Patron has fled.



YE bereaved Members of this University ! The death of the Man, whom ye once fondly celebrated, has not dissolved, but enhanced and sealed your obligations to his memory. While your hearts pant to fulfil these obligations, permit me, as his humble organ, and your friendly monitor, to assist you in the arduous effort. As this seminary was designed to be the nursery of true greatness, your standard of dignity should be early and correctly adjusted. You have often heard and echoed the maxim, THAT MORAL GRANDEUR MAKES THE MIGHTY MAN. Here you behold this abstract principle embodied, yea formed into a living soul. The character of our Patriot, whether cursorily viewed, or philosophically analyzed ; though we see it covered with intellectual and adventitious glory ; yet seizes and almost confines our admiration by its PREDOMINANT GOODNESS. We admire its other qualities, chiefly because they were the offspring, the handmaids, or exhibitors of his Heaven-born virtue. Why are you enraptured with its military splendor ? Because it was a sublime display of the policy and enterprise, the courage and triumph of goodness. Why do you extol his political greatness ? Because through the correct medium of impartial, just, and extended philanthropy, he clearly discerned the rights, duties, and interests both of his own and of foreign nations ; and because the strength of his virtue made him resolutely follow this moral perception. Why does the whole life of WASHINGTON at once awe and delight you ? Because it was uniformly superior to

the littleness of vanity and pride, of selfish ambition and avarice, of habitual vice even in its most fashionable and seducing forms ; because he ever sought the noblest ends by the purest means ; because all his waking hours were methodically and intensely employed in this Godlike pursuit. Can you contemplate such a character without trampling under foot that spurious greatness, which the world has annexed to most of its renowned heroes, and sages, and emperors, and gods ? Figure to yourselves a man concentrating as far as possible, all the qualities, actions, and fortunes of our Patron, excepting his *goodness* ; suppose this splendid combination to be connected with an unjust cause or unworthy motives, with private immorality or public villany ; you cannot but spurn its possessor, even though his exploits have providentially saved a country or a world. You may indeed be astonished at his energies and achievements, just as we admire some grand, tremendous, or useful prodigy in nature. But, while the transient sight of so huge and misshapen a monster may delight your curiosity, you cannot but dread and shun his unwieldy greatness, and wish him either chained or exterminated.\*

\* It is pleasing to observe that the life of WASHINGTON has in some degree changed the dialect of mankind. We now almost instinctively apply the epithet GREAT to high moral excellence, rather than to superiority of intellect or of fortune. The best Eulogists of our Hero almost appropriate this title to his self denying and exalted virtue. They and all their readers consider him, as *preeminently great* in firmly defending our independence against France, in voluntarily relinquishing the chair of govern-

YOUR historic and classical reading, my young friends, has doubtless anticipated me in deriving fresh laurels for our Hero from the contrasted vices or defects of the greatest characters both of antient and modern times. I must however observe, that his life presents a model of excellence superior, not only to the real, but even to the fabulous heroes of paganism. Survey the fictitious portraits, drawn by those two great masters, *Virgil* and *Homer*. Compare the romantic hero of the *Eneid* with the real Hero of AMERICA. How unfeeling and spiritless, how inconsistent and unlovely on the whole, does the former appear in the comparison! Look into the *Iliad*. Though you justly admire the grandeur of its sentiments and images; yet can you find one spotless or uniformly great character in the whole group of its heroes and deities? Does not even mighty Jupiter force your contempt and aversion? Do you not laugh at his foibles, and detest his vices, in spite of his terrible thunder bolts? Yes, the collected dignity of all the heathen gods and goddesses vanishes before the pure and beneficent lustre of WASHINGTON.

How shall we account for this fact? We can trace it to no adequate source, but that, from which he

ment, in accepting a subordinate command, &c. May we not hope that the time is at hand, when this dignified appellation will be wholly alienated from exalted libertines and villains, robbers and murderers, blasphemers and atheists; and be exclusively applied to characters resembling the AMERICAN WASHINGTON?



derives the present melioration of mankind, viz. THE PURE AND BENIGN LIGHT OF REVELATION. As the countries, which wanted this light, could furnish no refined or finished models of virtue, from which to copy ; so the moral conceptions of the copyists were too defective and gross, for the exhibition of a perfect ideal character. The Christian religion therefore receives new lustre from its transcendent influence upon the character of our virtuous Sage, as well as from his avowed belief and earnest recommendation of its divine principles. You cannot despise this religion, without insulting the ashes of a Man, whom you are forever bound to love and revere. You cannot reject it, without renouncing the precious assurance, that the most beloved of human Benefactors is now inheriting a reward equal to his matchless services ; and that, if you imitate his virtues, you will shortly associate with him, and other kindred spirits, in a world of perfect gratitude, benevolence, and joy. How inestimable is that system, which can exalt frail humanity to such greatness of character, and to such glorious prospects ; and yet restrain us from deifying the most excellent creature, by pointing our views to an Object infinitely greater ! How ought we to love that revelation, which confers such dignity and happiness on the present and future existence of our admired Citizen ; which enables us to rank him far above the most adored objects of other religions, and to pay him the highest subordinate honors ; while it reserves our supreme affection and sacred worship to his and our Father and Redeemer !

WHILE the life of our illustrious Patriot thus sets before you the criterion of dignity, it distinctly points out the several ingredients, which compose it. It teaches you to unite benevolence with self love, patriotism with friendship, private integrity with public splendor, and devout piety with all. It teaches you the real existence, import, and beauty of DISINTERESTED AFFECTION; of that principle, which, while it allows a sober pursuit and enjoyment of personal pleasure, advantage, and fame, habitually subjects, and cheerfully sacrifices them to a far greater and dearer object, the general good. It instructs you in the falsehood and littleness of that philosophy, which derides every appearance of public benevolence or personal self denial, as the mask and engine of an interested or aspiring policy. It calls upon you to render your public education the soil and nutriment of public virtue. It exhorts you to seek eminence in knowledge, not merely as the instrument of Academic distinction, of mental luxury, or of future wealth, applause, or preferment; but as the mean of extensive service to your Creator and to his rational family. It directs you to pursue, to enjoy, and to apply scientific or worldly superiority with that humble, equal, and beneficent mind, which added such lustre to his. Whenever you are tempted to lose the man, the gentleman, or the christian, in the proud intoxication of real or fancied greatness; let the exalted, yet lowly image of WASHINGTON repel the sordid temptation. Behold him displaying the Father and the Brother to the meanest

foldier and citizen of his country ; yea to the lowest member of his family. Read his LAST WILL ; and see his anxious, tender, and effectual provision for the liberation of all his African servants, for the comfort of such of them, as are either aged and infirm, or united by the sacred ties of marriage, and for the useful education of their infant offspring. This provision, added to his corresponding humanity, while living, and the filial tears shed by his domestics on his tomb, erect one of the noblest monuments to his fame. These are monuments infinitely superior to those loud but hypocritical clamors for liberty and equality, which distinguish many nominal patriots and real tyrants of the present day.

Do you ask, by what steps, by what mysterious charm, this eminent personage acquired such greatness ? The answer is short ; he began early TO LIVE BY RULE. His wisdom and virtue were not the offspring, nor the sport of instinctive, capricious, or romantic feeling, like that *refined sensibility*, which is occasionally enraptured with a beautiful, or melted by a tragic fiction, while it displays no steady, active, and useful benevolence. His great attainments and actions resulted from certain deliberate and virtuous principles, which his reason and conscience prescribed, and to which he steadily and immovably adhered ! The splendor of his character arose, not so much from the superior abstract excel-



lence of these principles, as from their commanding and uniform influence upon his conduct. Be encouraged by this example to propose to yourselves a high pitch of excellence, and to pursue similar measures for its attainment. Like him, bring your imaginations, appetites, and feelings, however impetuous, under the tranquil empire of reason. Like him, cherish a solemn sense of the WORTH OF TIME ; of the importance of METHOD in its distribution, and of DILIGENCE in its improvement. Let his example instruct you to assign to every study, to every action, its proper rank and opportunity, and to observe this arrangement with punctuality and perseverance. Let it teach us all to make the discharge of our several duties keep pace with the current of our lives ; that, if the last messenger, as in his case, should suddenly arrive, no unfinished business, temporal or spiritual, may disturb our dying pillow, or our future account. What dignity and peace must attend such a plan of life, completed by such a death ! What Godlike pleasure, as well as glory, must our late Benefactor have enjoyed in the conscious exercise of goodness so steady, successful, and applauded ! How solacing to his bereaved connexions, and perhaps to his ascended spirit, is the heart felt tribute of millions, made happy and grateful by his virtuous deeds ! How powerfully do these reflections urge you, even from motives of pleasure and honor, to *go, and do likewise !* At the same time, the example of the Deceased recommends devout and constant

vigilance, as the best support, under God, of an excellent character.\*

YOUR patience will indulge me in adding that the extraordinary affection and honor, paid to an eminent Man,† not only furnish a noble incentive to emulation, but exhibit the strong propensity of

\* A NEAR relative and intimate friend of WASHINGTON informs us, that he had his daily and regular hour of private devotion, from which no company, business, or amusement could divert him. We have similar assurances of his secret piety even amid the cares and temptations of military life. These anecdotes perfectly accord with that humble and devout spirit, which steadily marked his visible conduct, and distinguished even his political addresses. His inaugural speech to Congress in 1789 is a signal display of this spirit. It strongly expresses his sense of his own deficiencies, his faith in divine communications to the human mind, and his prayerful dependence upon them. Sound philosophy, as well as Christianity, justifies a belief, that his wisdom and virtue as a man, his conduct and success as our Hero and Statesman, were eminently indebted to his habitual devotion. If any admirers of our departed Sage despise or neglect prayer and other offices of piety, they are requested to consider, that however they may honor him with their lips, they pointedly reproach him by their actions. They pour contempt both on his past precepts and example on earth, and his present employment in heaven. As their souls are not congenial with his, they cannot reasonably hope to associate with him and other kindred spirits in the region of pure and everlasting devotion.

† If any good Christians, who dread idolatry, view with anxiety the unequalled and long continued honors, paid at the tomb of WASHINGTON ; they are desired to consider that he, while living, constantly declined every other reward ; and that it peculiarly becomes a free and happy nation to offer to her great patriots the generous tribute of public veneration ; a tribute so congenial and gratifying to that pure love of country, which finds its best recompense in her reciprocal and grateful affection. While other rewards please and nourish little and mercenary passions ; *this is a*

mankind to reverence and love superior wisdom and goodness. If a person, possessing these qualities, be our benefactor, ruler, or guardian friend; this endearing connexion heightens our affectionate veneration, and awakens our gratitude and joy. Can we then, without violating our nature and reason, as well as religion, withhold our highest reverence and grateful affection from a FATHER AND GOVERNOR INFINITELY GREAT AND GOOD; of whom our earthly Benefactor was the imperfect image and offspring, given and long continued to us, as the chosen medium of divine benefits, and a pattern of correspondent piety? Shall not our fervent celebration of derived excellence and beneficence enforce a still higher tribute to the ALL PERFECT ORIGINAL? Shall those overflowings of heart, those ardent testimonies of grateful admiration, which human greatness and goodness command, be ridiculed, as foolish superstition or enthusiasm, when paid to the infinite Summary and Fountain of good? Shall the Lovers of WASHINGTON affect to dissolve that connexion between morality and religion, which his living ex-

spontaneous and sublime homage paid to superior goodness, and of course has the happiest influence in recommending and encouraging that private and patriotic virtue, which is the basis and life of a Republic. Sound policy, therefore, as well as natural justice and gratitude, enjoins it as a great republican duty, to bestow upon transcendent merit the highest tokens of respect; especially when the removal of the object has precluded every suspicion of hollow and selfish adulation. We may add that *piety* imposes the same obligation; for "if we love not our human Benefactor, whom we have seen; how can we love our INFINITE BENEFAC-  
TOR, whom we have not seen?"



ample and dying legacy have solemnly confirmed? Shall we manifest our respect for him by honoring his written counsels, his natal anniversary, and even his name and likeness? And shall we not treat with equal, yea far superior veneration, the inspired code, the consecrated day, and the glorious name of the LORD OUR GOD? Shall we not piously regard his PRIME MINISTER, his PERFECT REPRESENTATIVE, his BEST BELOVED SON? Shall we not honor HIM, whom our Hero devoutly copied and earnestly recommended; and to whom this antient Seminary was expressly devoted?—Blessed be GOD, though we find no parallel to our deceased Patriot in the Archives of paganism; yet the doctrines and institutions of Christianity announce, BEHOLD A GREATER THAN WASHINGTON IS HERE. While therefore we celebrate our political and mortal Savior, let us not forget our spiritual and immortal Deliverer. IF WE FORGET THEE, O DIVINE PHILANTHROPIST, LET OUR RIGHT HANDS FORGET THEIR CUNNING. IF WE DO NOT REMEMBER THEE, LET OUR TONGUES CLEAVE TO THE ROOFS OF OUR MOUTHS. In the contemplation of thy glorious person and example, thy wonderful labors, sufferings, and achievements, we would throw open our hearts to receive and enthrone thee. LIFT UP YOUR HEADS, O YE GATES; AND BE YE LIFTED UP, YE EVER-LASTING DOORS; THAT THE KING OF GLORY MAY COME IN.

FINALLY the death of a wife and good Parent tenderly calls on the mourning children to bury in his grave their little domestic animosities ; to unite in observing his parting counsels, and in revering those whom he befriended and honored, or who inherit his likeness and authority. Let us then deposit at the tomb of our common Father all our political contentions. Let us there leave our solemn vow, that, in conformity to his example and advice, we will be united and independent Americans ; that we will defend and transmit to our children that glorious inheritance, which his toils purchased and secured. Let our respect for his memory confirm our attachment to his EXCELLENT SUCCESSOR ; who was not only one with him in the sincerest friendship, but in political principle, in christian piety and virtue, in enlightened, magnanimous, and long tried patriotism, in eminent services and blessings to his country ; and who has equally honored himself and his Predecessor by exemplary sorrow and admiration at his death. Let not our grief for the dead render us unjust to the living. Let it not beget despondency, nor distrustful anxiety for the public safety. Though the part, which was assigned to the Deceased, and for which He was peculiarly qualified, was preeminently great ; yet it would be a reproach both to ourselves and to our God, to say that the constitution and happiness of our country hang on so uncertain a thread, as the life of any individual. Let us rather say that the infinitely wise DIRECTOR of our political Drama has recalled

its most conspicuous Actor, after finishing his part, in order to give other performers a better opportunity to honor themselves and their country by similar displays both of talents and virtues. Let us devoutly hope that the Guardian GOD of AMERICA will not forsake the work, which HE has so gloriously begun. In the faithful discharge of our respective duties, let us trust in his all sufficient Providence and Spirit, in connexion with the prolific genius of our country, and the inspiring example of its deceased Patron, to bless us with a long succession of emulating Worthies; who will build on the same noble foundation, and under the divine benediction will make our Israel A NAME AND A PRAISE IN THE EARTH.

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E R R A T A.

Page 6, of the Latin, line 11, from the bottom, for *Respublia* read *Respublica*. p. 8, l. 12, from bottom, for *panagyri* read *panegyri*. p. 9, l. 7, from top, for *Centulissent* read *Contulissent*.





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